

**AFTER  
DEATH  
WHAT?  
THIS PAPER  
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

**TRUTH  
FOR  
AUTHORITY  
NOT  
AUTHORITY  
FOR  
TRUTH**

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## Holland's Premier Psychic Artist Visits America

### A New and Important Phenomenon

IS DEMONSTRATED BY

*Jozef Rulof*

### RARE PHASE OF MEDIUMSHIP WITNESSED AT LILY DALE AND CAMP SILVER BELLE

Specially Written For Psychic Observer By

Leo Uittenbogaard, The Hague, Netherlands

There was great expectation among the many people gathered at Lily Dale, N. Y., last July to see Holland's outstanding sensitive and trance medium, Jozef Rulof, produce some psychic paintings. Only a short while before the demonstration, a number of persons inspected, and admired, four specimens of Jozef's astral art in the home of Mr. and Mrs. R. G. Pressing editors of *Psychic Observer*.

There, some of them may have shaken their heads in disbelief when told that even the largest painting, the most elaborate one, had been produced in only a few short hours . . . but now they were to witness for themselves the spiritual and artistic powers of this man.

There was absolute silence when Jozef Rulof was entranced by the astral painter, Yongshi by name, a master artist who lived on earth many years ago.

While nobody was able to fathom what would finally come from the mass of paint and color under Jozef Rulof's hands, the celestial artist worked on under great concentration and with quiet energy; and when he turned around to show his work to the crowd, not more than ten minutes had elapsed.

This unbelievable feat, together with the surpassing beauty of the painting itself—spectral white flowers laid down before the Cross of Christ, on a fire-red background—released a tremendous applause from the spectators. And already a new canvas had been started in the meantime by Jozef Rulof's spirit collaborator . . . resulting in another picture within just thirteen minutes.

And then there was a third one which, too, required not more than thirteen minutes. It was a fabulous demonstration and proof of sublime art executed through superb mediumship.

Who, then, is this man Jozef Rulof? What is the nature of his gifts and why did he come to America?

Jozef Rulof was born in the winter of 1898 at s'Heerenberg, a village in Holland. His father provided for his large family by the work of his hands. Already before his birth, spirit entities seemed to influence the child,—awakening his soul so that he would be ready, not only for his later task in life as the bearer of their transcendental knowledge, but also to explain their cosmic laws on earth.

They proved to be spirit teachers, who then shortly after his birth, brought on the phenomenal events which could only be called supernormal manifestations—even by the most critical observers. The child could, at times, leave his body and by certain psychic powers, sojourn in the astral life.

The child seemed to possess the power to predict events which, later on, came true to the letter. Through Jozef Rulof, the child, people seemed to be healed

He is chief editor of the Dutch magazine 'Evolutie'



Leo Uittenbogaard

He is the author of this article and chief editor of "Evolutie" and other periodicals in Holland. He accompanied Jozef Rulof on his trips to Spiritualist Camps in the United States. He is author of "Jozef, A Life in Two Worlds," a novel introducing the rich and wondrously beautiful life of Jozef.

when his hands were placed upon them. Now and then, the laws of gravity seemed to be defied. It was when Jozef's body rose, or was elevated by "astral hands" yards above the ground. He spoke with animals and flowers who seemed to communicate in turn with him . . . revealing their own origin and nature.

In school, to be true, the child did not absorb much knowledge. His own astral collaborators apparently wished to keep him free from all earthly teaching and from certain biased presentations of "truth" which are apt to be detrimental to those whose desire it is to learn about the divine order of things. Later on, spirit advisers directed Jozef to go to the city and it was here that his rich spiritual gifts manifested themselves more fully.

When the Masters were able to manipulate Jozef's organisms to a certain degree of perfection, they were able to overshadow his personality. At this point, five distinct phases of psychic power were in evidence, (i.e.) Clairvoyance, by sight; Clairaudience, by vision; Impressional drawing; Psychic (trance) painting and Spiritual Healing.

During the course of Jozef's spiritual unfoldment, there seemed to be instilled in him a knowledge of the Other World as pertaining to God's creation. He was impressed to bring, to mankind and to the world, the revelations as promised by them to him and so, between 1934 and 1945, nineteen manuscripts—in each sufficient data for a complete book—came into existence. Of these, the six last manuscripts were written

### JOZEF PAINTINGS How They Are Conceived

Taken from the November issue of "Die Constheden," official organ of the Netherlands' Association of Art Dealers, The Hague, Netherlands. Translation by O. V. Gundlach.

Jozef Rulof's works of art are received with much love and admiration, but also with a good deal of prejudice and misunderstanding. The reason for this is to be found in the fact that they express a strong reflection of the supernatural, of the occult science which has to do with "Life after Death." It seems to be in order, therefore, that a word should be said about the spiritual origin of these paintings which, after all, have been accepted as masterpieces in the highest art circles.

Some laymen like to shrug off the strange effects of Rulof's art with words such as "clique" or "stencil work". Others again who have met Mr. Rulof superficially and know his lack of art training say: "Well, some great artist is painting these pictures for him and he only signs his name." To this, Jozef Rulof has only one answer: "Yes, these paintings have not been executed by me. It is indeed someone else who is doing this, not for me, but—through me. It is an astral personality."

For Jozef Rulof, like millions of others, believes that the human soul lives on after death as a real person in the astral world, and that in this after-life, the soul remains endowed with all the wisdom and faculties which have been acquired during the preceding life on earth; furthermore, that the soul has the power to establish contact with those who have been left behind on earth, in order to enrich them with the divine knowledge of the Other World.

It is striking and surprising to see how Jozef Rulof composes his paintings and lays on the colors with a certainty and accuracy so that never once a line or a color scheme has to be corrected or changed. On one single morning I have seen three astral masters work through Jozef Rulof, each one employing a different, a peculiar technique of his own, a circumstance which is so much more surprising since they all come through the same medium, Jozef Rulof's hand.

The condition in which Jozef Rulof is doing his painting—and his writing as well—is called by the psychologists a "trance," and this trance, this state of independence from physical consciousness has been proved and demonstrated oftentimes to the public, when he performed his artistic work in front of me and many other onlookers.

Then we all saw how his brush worked with purposeful swiftness, creating a maze of lines and outlines so that we were at a loss to say what would come of it, until—in the end—the result developed as a surprise, almost: A picture of surpassing beauty.

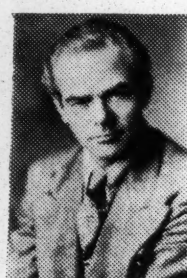
I and other witnesses have seen Jozef Rulof paint seascapes "upside down," and also other pictures in a dark room, in a darkness which was for our physical eyes complete, where, however, for Jozef Rulof the canvas was illuminated by a heavenly light which made it possible for him to complete his work notwithstanding.

And here is the explanation for the "mechanics" of this process. The me-

in a period of 4½ months, that is during the terrible "winter of starvation" in Holland.

Most of Jozef's manuscripts have been published in Holland in book form. In America, only two of these manuscripts have been translated and published: the first, "My Revelations To The Peoples of The Earth," a work of historical importance and the second, "Jozef, A Life in Two Worlds," a novel written by myself wherein I describe the wondrously strange youth of Jozef Rulof.

I read the first book in the fall of 1940 and even though I was a seasoned newspaper man, the text caused me to accept him and—SPIRITUALISM—for many of the prophecies contained in this book have since come true to the letter. It was proof to me that this man was endowed with certain supernormal powers, for, who could have



JOZEF



"Acme Photo"

The picture above shows Jozef Rulof standing beside a mural, he painted in less than two hours for Peter Lagai, Captain of the SS Veen-dam. When Jozef arrived in America from Holland, the N. Y. Herald-Tribune reporter interviewed him and published this picture with an article explaining his unique art. This picture was also published in the July 15th, 1947 edition of "Evolutie," a Dutch weekly magazine.

dium, that is the man who is to serve as the instrument, in this case Jozef Rulof, has been notified by his astral master that a picture is to be painted by him. Subsequently he places all the necessary materials and implements in readiness and waits.

As a rule he does not know what the subject of the painting is to be. This I have observed many times with Mr. Rulof and also, that a painting was produced by the astral master through him entirely different from what he had anticipated.

The purpose of this is to effectuate a complete neutralization of the medium's own thinking and feeling so that the astral master can work freely and without inhibitions. Here, the medium's spirit or soul is actually leaving his body, to journey abroad, to soar in the external world, remaining connected with the physical body only by a spiritual tie or ray.

This last remaining connection prevents his body from coming to actual, irrevocable death; in this way the medium's earthly body stays alive, subject to the orders of the master. This is the most simple and understandable way I can advise to describe this process. As a matter of fact, these are the workings of the Cosmic Laws which are really much more

told the future in such a specific and detailed way.

This great book which should be read by every Spiritualist, gives clear answers to the taunting questions which arose during the war; questions which arose in the mind of every thinking being; questions which no church, no university had the answer,—a fact which, in itself, is proof of Spiritualism as a World Religion.

Furthermore, in Jozef Rulof's "My Revelations to The Peoples of The Earth," the Bible is seen in a new light; mentalities of the various nations are described and explained. The book also tells us of "hells" and "heavens" and brings to us prophecies of our planet and its inhabitants.

Since the American edition of this book has been published at White Plains, N. Y. by Rulof Brothers, the publishers have received many letters

involved. It is a subject which in itself would fill a vast book.

Jozef Rulof's symbolic paintings carry a definite message to mankind. They speak a spiritual language; they direct you towards God and Christ and serve for constructive spiritual development. While I am making this deposition, nothing could be further from me than to try to convince you of Spiritualism or of a new religious thought. Jozef's paintings are capable of standing on their own feet purely as artistic masterpieces.

Even in America, where the public is most critical and discriminating, where the artistic taste is at its highest development, the connoisseurs gave their praise and admiration unstintingly to Jozef Rulof's work. At a private exhibition with Rulof Bros., publishers, 81 Quimby Ave., White Plains, N. Y., more than four dozen of Jozef's spirit paintings can be seen, many as large as four and five feet square, and anybody who is interested is welcome there to inspect them.

Jozef Rulof, the artist himself, is only asking for this: "Judge my work objectively, without prejudice." And I think that this is only fair. Let the work speak for itself — Leo Uittenbogaard.

of recommendation. An extract from one letter in particular is most impressive: "I bless the writer for such a book. Some chapters made me cry, and once I fell upon my knees and actually kissed the book."

I firmly believe that it was destined that Jozef Rulof visited Lily Dale and Camp Silver Belle this year and not sooner, to bring this love and knowledge to the Spiritualists of America.

With these two books, as well as the spiritual paintings, a bridge has been built between the life of Spiritualism in Europe and America. It is a splendid proof that those in spirit are working tirelessly on the evolution of mankind and the world.

I am thanking God that, through my writing, I can direct your attention to Jozef Rulof, the blessed instrument whom I trust shall be connected with your work—from now on and for all time.



# A Plea For Better Understanding Among All Spiritualists

*We must try, at all times, to manifest among ourselves the principles we are teaching to others . . . then, and only then, can God feel that his method and manner is practical for revealing TRUTH.*

Those God chose to do our work must sense the need for working together . . . undivided.

Lyle Sensabaugh  
Conneaut, Ohio

Truth is, was and shall be, forever and always. There was no time ever when Truth did not exist. Truth can be realized just so far as the human mind can comprehend; beyond that, such truth must lie hidden or doubted, until that comprehensive power in man expands to greater receptivity.

There are no modern Truths. It may be that man's consciousness has never before grasped such Truth until these modern times, but that, in no way denotes that Truth did not exist. Truth is not concocted or invented. It is revealed, comprehended and perceived.

## Basic Truths

The time in which we live is modern. The present to all past generations at the time they lived on earth, was modern to them. Each generation that lived, faced the facts of life as we do today, and perceived the simple Truths as a result of experience.

Then such basic Truths were passed on to the succeeding generations so that they, too, might begin and build from there on.

The progress of our world, materially and spiritually, has been a result of this past action. Leaders of all ages have been taught that such truths could be accepted; so we owe our growth not to one, but to all men as far back

as we can reckon and even farther.

If we had always taken as much time, care and effort toward the understanding of life and its problems as we have toward trying to escape them, the last two thousand years would have produced a vastly different present than that which we have today.

God has never intended that man should be ignorant of the facts about himself. No good father would create that condition for his children.

It is not that man is incapable of knowing, for he has every faculty with which to learn, but it has been his inability to put forth enough effort, to prove himself worthy. He

has not sufficiently thirsted with sincerity of heart, that such simple Truths could be entrusted him.

There is not one thing out of reach of the human MIND or SOUL, but man must have an unceasing desire to know these things to be willing to pay the price of learning,—not to mention living in complete harmony with this magnificent PRINCIPLE, that his worthiness of self is equal to that of the TRUTH which he seeks.

## Truth Is So Simple

Truth is a dangerous thing to the undeveloped mind. Hence such minds rarely know the value and potency of such a law. Infinite knowledge, which is both wisdom and power, are therefore only entrusted to those whose inner self of mind and heart are so elevated, that such knowledge can and will be wisely used.

Two thousand years ago, a splendid teacher walked into the midst of a milling mass of people whose minds were confused and thwarted by misconceptions. He taught wisely in simple phraseology the simple truths for truth is simple.

The summary of all His work was more or less this: Here are all these facts to learn and to make operative in your life. They are here to use or not to use, the choice will be your own, but if you will have abundant life, health and

happiness, you will choose to go this way.

That was simple wasn't it? We have to make a choice of the rich Christian way of living, or choose not to and go on existing in utter lack. God gave us free will. We can blame no one if we take the wrong road. Jesus not only taught a truth, but He demonstrated it as well.

## Spiritual Starvation

He did not ask that we accept a blind philosophy as many teachers among our Nation's churches are doing today, he took opportune times, when needy folk pleaded him to assist them, to show, in demonstration, that this power was not just something to be talked about, but it worked as well.

Neither did this belong to Him alone, it was a gift to all men. He capably demonstrated the laws of healing, communing with departed souls, clairaudience and clairvoyance, and last but not least, the proof that Life is everlasting—by the many visitations he made to his beloved people after he had passed the chemical change of death.

Is it not then quite discouraging to God to find yet a helpless mass of people spiritually starving in a field of plenty, when this glorious proof was so beautifully demonstrated? Two thousand years is not long. Wouldn't it have seemed that a Truth like that would have grown almost beyond bounds in that length of time, and instead of it just being known to a few, that the whole world would be practicing these Divine laws almost without thinking?

## Who Can Say?

The TRUTH did not die, for truth can never die, but generations made less and less use of the Divine principle and more and more of their own free will until we have in these many years, sunk to where we are today. Strange isn't it that men must hit bottom first, before they can learn to look upward toward the light?

God might have felt some of the blame. He might have thought perhaps that He revealed the Truth too soon. Maybe the human mind was not ready for it. Perhaps He said: "I shall wait until a later date and try to reveal it in a different manner."

Who are we to say that the positive "RAPs" that came to the little Fox girls on that memorable day in March 1948, or the "VOICE" that spoke to the young Andrew Jackson DAVIS, saying: "TODAY THE GREAT WORK HAS BEGUN," were not the final decisive thoughts of an anxious and Heavenly Father, hoping against hope that this time would be the ripe time for a world of people to be freed by a TRUTH that would last through time to come and grow unceasingly.

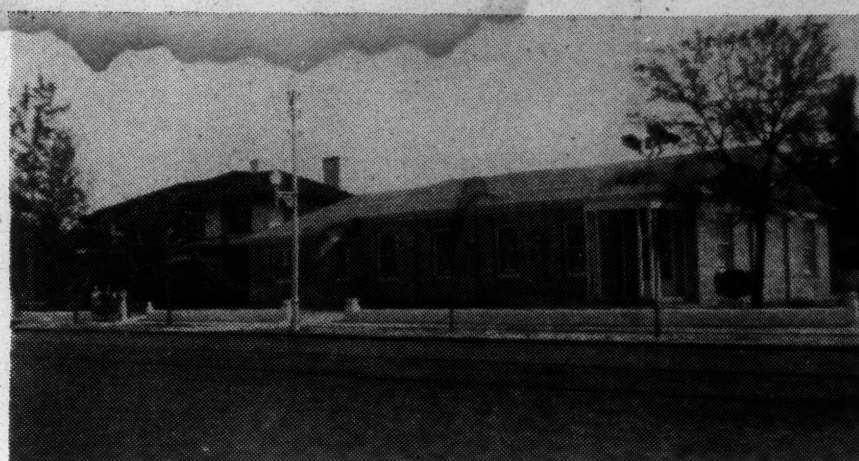
## There Is No Escape

These tiny raps that were produced, was another proof, in another age, through another agency, that the so-called dead lived. That knowledge, once fully comprehended among the masses will be the determining factor that will reconstruct human thinking and acting. We have called this MODERN SPIRITUALISM for purpose of identification, but Truth needs no name except that of Truth.

It does not matter if we are the savage pigmy tribes of dark Africa or the highest intellectuals in business. Church or beliefs, the DEAD DO AND WILL ALWAYS LIVE. They will continue to love and guide us in our earth sojourn.

No man, high or low, ignorant

## St. Petersburg Church Opens November 15th



The Spiritualist Church of the Beloved, N.S.A. (above), 2806 Central Ave., St. Petersburg, Florida, opens November 15th, according to Ethel Post-Parrish. After completing her tenth successful summer season as Secretary and Leader of Camp Silver Belle, Ephrata, Pennsylvania, Mrs. Post-Parrish served churches at Stamford, Connecticut, Philadelphia, Penna. and Baltimore, Maryland before opening this modern Spiritualist center at St. Petersburg.

A full winter schedule includes classes for spiritual unfoldment and psychic development, lectures, Spiritualist services, healing and private consultations. Mrs. Post-Parrish, one of America's foremost materialization mediums, is assisted at the center by Lena Barnes Jeffs and James Parrish.

or educated, contemptible or good, escapes this profound law. We may call ourselves by any name, Christian, Jew, Catholic or Atheist, we are Born, we Live and Die and pay the charge account to LIFE, all in the same manner according to our deeds and thoughts.

We, as Spiritualists, should feel a glowing pride and humble dignity, that we were chosen to know this great Truth. We, too, should feel a great responsibility knowing that it is through our lips and from our action, that such Truth will be made evident and spread to all men and to all nations.

March 31st 1948, will mark the 100th Anniversary of the re-birth of a great truth in our modern times. The success of TRUTH then or Spiritualism as we have called it, depends wholly upon the Spiritualists who live, teach and demonstrate it.

## Universal Truth

I regret to say that the last hundred years would have shown more progress in the work if those in the work could have realized that above all, there must be complete harmony among ourselves. We cannot incorporate Truth and then build a wall around it like China did her country.

We cannot divide God into segments and then organize such segments against other segments. What is true of earth is also true of the stars. This Truth is a UNIVERSAL one and not a Truth of a group.

It is well and necessary to have organization, just as long as these organizations represent the one and the same thing and work harmoniously together. Brotherly relationship between all organiza-

(Continued on Page 3, Col. 5)

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# THE HUMAN AURA

Our true character is "photographed" on the aura. Those who can visualize correctly know that some persons are intrinsically different from what they appear to be.

Some natures are so harmonious as to be veritable centers of love, health and happiness.

By S. G. J. OUSELEY

Of all branches of Occult Science one of the most interesting is the study of the *Aura*. Speaking concisely, the aura is a subtle, magnetic emanation generated by the etheric and other forces of the being or object with which it is connected.

Everything in nature generates its own aura, atmosphere, or magnetism. The fact is equally true of the lowest crystal and of the living organism, of the lowest and of the highest conscious entity.

To illustrate this point let us consider the common magnet. Around its poles there exists a sphere of influence known as the magnetic field, through which pass lines of force between one pole and the other.

## Modus Operandi

The existence of this field is known by the influence of the magnet upon light iron filings; when these are placed at random on a sheet of paper they will respond to the magnet which is held beneath them with contact and will follow the motions of the magnet.

If these small filings are polarized by the magnet there is a remarkable affinity in their motion—they become temporarily imbued with magnetic power.

Supposing that these filings possessed intelligence and could be interrogated, they would probably say that they moved because they desired to do so—they readily followed an irresistible impulse. They would not be conscious of the real source of power.

The more sensitive the filings the greater would be the distance at which their response would take place—consequently the more sensitive would respond readily to impacts which would make no

effect upon the grosser filings.

Movement of an electrical circuit across these lines of magnetic force converts the motion into power, and this power may be transformed into light, heat, or other forms of energy. This phenomenon is known as induction.

## Scientific Proof

In the human organism there are forces analogous to, if not identical with, the forces of electricity and magnetism. Each human being possesses a magnetic field, which is the aura—it radiates from each individual as solar rays emanate from the sun.

The human aura partakes of the essential qualities of the etheric, the astral, the mental, and the spiritual forces of the individual. In a vital sense, every human being creates his own magnetic atmosphere, which unfailingly reveals the temperament, disposition, character, and the condition of health.

Is there any practical and scientific proof of the existence of the human aura? The answer is, its existence is evidenced in various ways.

For example, when charged with high potential electricity, the aura itself becomes electrified, and if a neon or argo-filled lamp then be brought within the "sphere of influence," it lights up. The illumination occurs within a definite boundary which is variable around the body—there is a definite line of demarcation.

## Dr. Kilner's Experiments

It may be a matter of inches in one part and possibly a number of feet in another, while there may be rays which can be traced by the lamp projected in a straight line for a matter of five or six feet. In this way it is possible to make a definite mapping-out of the aura of an individual. Further evidence of this "sphere of influence" has been provided by the researches of Dr. Kilner.

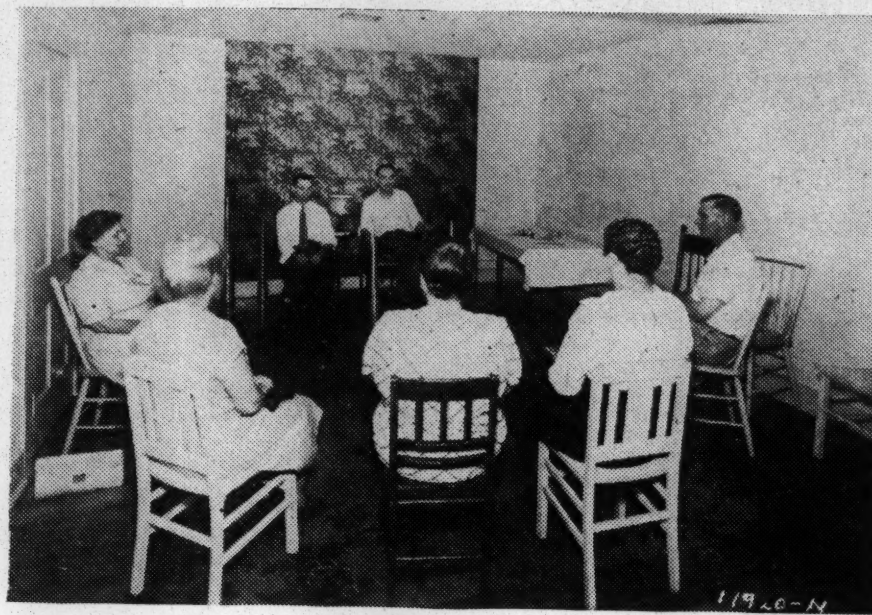
This auric emanation has been known to Occult scientists for a long time under a variety of names. It is the "magnetism" of Mesmer, the "electric fluid" of Jussieu, the "odyle flames" of Reichenbach, the "exteriorized sensibility" of de Rochas, the "vital rays" of Dr. Baraduc.

The researches of these scientific men prove conclusively that all bodies, whether animate or inanimate, emit a subtle radiation. Special sensitiveness is, of course, requisite to detect subtle forces in nature, and the aura, although undetected by the majority of people in ordinary states of consciousness, is detectable and clearly recognizable by individuals in suitable conditions of sensitiveness.

Clairvoyant sight has from the most ancient times testified to this subtle extension of the soul. The "halo" round the head of a saint is no poetical fiction, no more than the invisible aura or sphere of life radiating from a precious stone.

Sometimes this aura, not restricted to the head, is depicted as surrounding the whole body with a misty glow or luminous cloud. When Moses came down from the Mount with the stone tablets we are told that the skin of his face "shone" so that the people were unable to look upon him. Here is ancient testimony to the aura lit

## Bias-Swann Seance Room at Chesterfield



Psychic Observer

The picture, above, is the first in a series to be published in *Psychic Observer* . . . showing the interior of seance rooms used by outstanding mediums in the United States. This room is spacious, modestly furnished and air conditioned. The picture was taken at Chesterfield Spiritualist Camp, Chesterfield, Indiana, last summer. It shows the mediums, CHARLES SWANN (left) and CLIFFORD BIAS (right) seated at the rear wall. Through the combined forces of both mediums, seances are held demonstrating direct-voice, partial materialization and various other phases of psychic phenomena. Both mediums use this room for their private seances, alternating their time to fit the needs of the public.

During the winter months, they conduct public and private seances and classes at The People's Spiritualist Church, 1011 Ninth Ave., North, St. Petersburg, Florida (Season October to May).

up by the infinite power of spirit.

## Extension of Personality

As each sun has its system of planets revolving round it, so each body is surrounded by smaller centers of energy evolving from the common center and, of course, partaking of the qualities of that center. Copper, carbon, and arsenic, for instance, send out auras of red; lead and sulphur emit blue auric colors; gold, silver, and antimony, green; and iron emits all the colors of the spectrum.

Plants and animals emit similar colors according to their innate characteristics; the human aura also expresses itself by color-tones.

The student of occultism who has not gained the power of clairvoyance may still sense the presence of the aura by feeling conscious of the strange power which some people with strong, forceful characters carry around with them. They may not be spiritual or even intellectual people, but the very force of their personality seems to radiate from them.

The aura is just such a kind of

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subtle extension of the personality which is capable both of giving and receiving impressions, and through this medium we make conscious contact quite apart from the physical senses.

## The "Human Double"

We feel the instinctive attraction or repulsion as the case may be, and we can give no reasons; nevertheless the attraction and repulsion speak of an intrinsic harmony or disharmony between the auras.

The explanation of the aura is to be found in the nature of man. The three basic principles, the etheric, the astral, and the mental, which constitute a human being, go to form the aura.

To these principles may be added the spiritual, but this belongs to a different order of consciousness although it also manifests through the aura.

Interpenetrating the physical body (and in reality a part of it) is the etheric counterpart, or "double," the "ectoplasm," which plays so large a role in the seance room, it is the vehicle of the life-forces which flow into man from the outer world—from the atmosphere, the sun, the planets, cosmic rays.

## The Astral Body

It vitalizes and sustains the physical body; death, as it is called, is the cessation of the functioning of the etheric body on the earth plane. Interpenetrating the etheric double is the astral body, the vehicle of the emotions, desires, and passions—it is chiefly the brilliant, ever-changing radiations of the astral body that clairvoyants perceive in describing the aura.

The astral body is in its turn interpenetrated by a more refined and subtle structure, termed the mind, or mental body, the vehicle of thought, usually visible to seers as a golden nimbus encircling the head.

These three bodies, layers, or zones overlap each other; the etheric body extends only a little beyond the periphery of the physical and constitutes the inner aura; the astral body, with its egg-shaped configuration, forms the second aura, and the mental body, with its subtler and less defined structure, forms the outer aura.

## Aura Variations

In addition to these three general auras there are still more subtle emanations depending on

# A PLEA

(Continued from Page 2, Col. 4)

tions is the only answer. We must never trade a religious Truth for a political Truth.

We have Republicans, Democrats and Socialists. We have National Spiritualists, Spiritualists Episcopal, Spiritual Alliance, Independent Spiritualists and many other groups. All can work together. We do care what God thinks of us.

Jesus and countless other great leaders were able to follow the greatest and simplest of all the commandments "LOVE YE ONE ANOTHER." We cannot be thwarted for mere name or title of any earnest group of religious pilgrims?

## Let Us Reason Together

Today, elaborate plans are being made to celebrate the one hundredth Anniversary of Modern Spiritualism. We can and we must represent our Truth as a whole. We must advance in groups if we hope to spread a simple teaching of LOVE and BROTHERHOOD to a less fortunate mass than ourselves. These teachings must manifest and become operative in our own action, if we are to lead a world.

Let us walk TOGETHER joyfully. Let us be the first to demonstrate that we really "LOVE ONE ANOTHER." Let not the names of our platforms be the stop and go sign to our workers, so long as they can teach and demonstrate TRUTH with honesty and sincerity.

When we manifest among ourselves the principles we pretend to teach to others, then God can feel, for the first time, that his method and manner was practical for revealing TRUTH and that those HE chose to do this work were working together as one, undivided.

But until we can boast of this mutual harmony among ourselves, can be dare to even call ourselves Spiritualists or hope for any greater advance in the work for the next hundred years. Let us begin to work together NOW.

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# MY TRIP TO OKLAHOMA

Albert E. Vaughn Strode, Nell Burgess, Mae Daerr McQuestion, Bula Haney, Myrtle Sweet, Frank Sandidge, Audrey Hazel Jones, Marie and Joe Hutcherson, Harry Swarts, J. H. Cuddy, Dr. E. L. and Adella Reynolds.

Few Understand Mediumship and Fewer Understand the Mediums

By

Juliette E. Pressing

In previous issues of *Psychic Observer*, I have described my trips to California, Los Angeles, Oceansides, San Diego, San Francisco, Mexico City and Texas. My notes, taken during the trip, disclose that Mr. Pressing and I traveled by plane, even the short distance from Fort Worth to Dallas where we spent the night at the renowned Hotel Dolphus.

Big "D," the South-West's affectionate name for Dallas, was not strange to me, because as a very young child, I can recall tales, tales that held me spell-bound, told me by my great uncle, Hugh Raines. He described John Neely Bryan, a Tennessean who went to Texas in 1841, to set up a trading post on the fertile banks of the Trinity River.

## Few mediums in Dallas

My uncle, when quite young, an engineer by profession, had left his home, in Boyle County, Danville, Kentucky, to pioneer city building in the far South-West.

These childhood memories were recalled when I saw the restored cabin which stands today on the lawn of the Dallas City Court House. In this cabin lived John Neely Bryan. It was the first "house" built in Dallas.

Our efforts to locate Spiritualist Churches and mediums in this city were unrewarded, and then, too, an announcement had been made that telephone service would be cut off the following day.

Several hours before the telephone strike was to go in effect, we talked to our friend Albert E. Vaughn Strode, Enid, Oklahoma. Arrangements were made to meet him the following day at the Oklahoma Biltmore Hotel in Oklahoma City.

## Art Lovers Paradise

When we arrived at the airport, we could well understand the truth of the catchy phrase from the theme song of the record breaking Broadway hit, "Oklahoma," "Oh, What A Beautiful Morning."

When most people think of Oklahoma, they think of oil and justly so. A veritable forest of oil-well derricks surround the

city, reaching many miles from the State Capitol.

It was truly amazing to see the startling whiteness of the stone buildings in the midst of the oil fields, there is no smoke or grime to mar their original beauty.

## Typical Scenery

In accordance with our phone call, Mr. Vaughn Strode met us promptly at The Oklahoma Biltmore and, after luncheon, he suggested a close inspection of the premises. Not only on the main lobby but also on almost every floor of this modern and spacious hostelry, we viewed masterpieces of art... landscapes, portraits, etc.



Marie Hutcherson

Upon inquiry, I learned that, on the top floor of the building there is a permanent exhibit of art.

The gentleman in charge told me these pictures are sent by artists from all over the country for exhibition and sale. Incidentally, I recalled that Mr. Vaughn

Strode had told me of this unique exhibition when he sent to us a Christmas gift—a large canvas depicting pioneer days of the Indians in Oklahoma. This particular painting, however, was exhibited in Ramsey Tower Art Galleries.

## Church Outstanding

As our mission on this trip was to meet various Spiritualist leaders, we took a cab to see Rev. Nell Burgess, who at that time was not in public work, due to illness of her son.

We also called at the home of Rev. Mae Daerr McQuestion, 329 N. W. 13th Street, where we had a pleasant chat, discussing mutual friends,—amongst them, the late Nettie Nichols Johnson, Etta Bledsoe and other well-known leaders in the Spiritualist movement who had visited her Spiritualist Temple.

This temple, built by Rev. McQuestion and her late husband, was dedicated especially for Spiritualist services. It is here that she carries on her spiritual work and continues to welcome visiting workers. Incidentally, Rev. Bula Haney, El Paso medium, had just concluded a series of meetings at the Spiritual Science Church of America, of which Rev. McQuestion is pastor.

## The Wiley Post Memorial

We visited Rev. Myrtle Sweet, 614 N. E. 10th St., and Rev. Frank D. Sandidge, 100 1/2 W. Grand, pastor of Holy Light Spiritualist Church, Rev. I. C. Ingle, 408 1/2 N. W. 2nd St., and Audrey Hazel Jones. Owing to the fact that we were unable to inform anyone of our hurried visit and thus make a definite appointment, we found some of our friends out when we called, however, we left cards and many called to see us before our departure.

On our drive around the city, we saw many places of interest; the \$10,000,000.00 Civic Center and The Memorial Auditorium, one of the largest in the world

with seating capacity of 7,000 people.

As a tribute to the memory of Wiley Post, one of the pioneers in aviation and one of the first to blaze air trails around the world, there has been erected the Wiley Post Memorial Building.

Could it be that the valiant, courageous spirit of Wiley Post overshadows his native state? Some feel that his influence may have been instrumental in developing the unity and brotherhood of man—exhibited when all churches, and all races unite and work together in presenting the most impressive Easter Pageant in the world today.

## On To Tulsa

This past year, 300,000 persons saw this sunrise pageant, held in the Wichita mountains. Thousands attend from practically every Southwestern State and, the afternoon before the play, a pilgrimage is made to the scene of the crucifixion. Hundreds remain all night so as not to miss any part of the remarkable Passion Play.



Harry Swarts

It was with regret we left Oklahoma City, but the "Welcome Mat" seems to be out and we hope to return some day to attend some of the colorful events,—especially the All Indian Fair and Exposition where tribes from all parts of the country assemble and present a brilliant pageant consisting of dances and sports events.

Our next stop was Tulsa,—spoken of as being the biggest little city in the world. It is so named because of the inspiring sky line, especially when the approach is made from the air.

## Hutchersons Carry On

From the airport, we went to the Mayo Hotel, which, incidentally, is one of the most beautiful and efficiently operated hotels I have ever visited. We telephoned several mediums and people associated with Spiritualism and made

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## OKLAHOMA'S PASSION PLAY



Psychic Observer

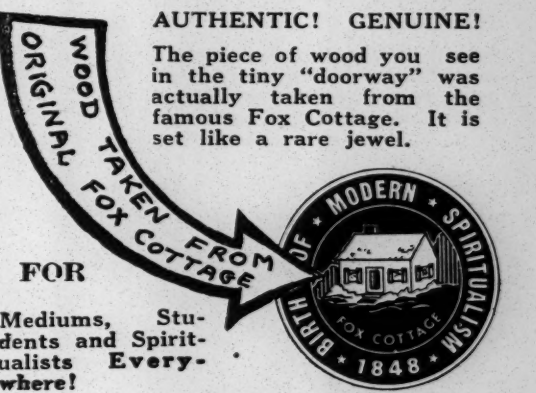
In a natural bowl, in the heart of the Wichita Mountains near Lawton, 3,000 local trained actors, put on Oklahoma's own Passion Play at dawn each Easter Morn. It is estimated that over 100,000 people witness this play every year. They come from practically every southwestern state the afternoon before the play and journey to the scene of the crucifixion where they remain all night in order not to miss any part of the remarkable pageant.

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Marylebone Spiritualist Association, Marylebone House, 42 Russell Square, W.C.1.; Ralph Rossiter, Sec'y.

Center of The Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens, London W. 14, England.

## ALABAMA

### Birmingham, Alabama

Central Ch. of The Spiritualist, 2213 1/2 Third Ave., North, Lyceum Sun. 10:30 A. M., services: Sun. & Wed. 7:15 P. M.; Floyd Humble.

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St., Sun. 3:30 & 7:15 P. M.; Tues. 7 P. M.; John Bloodworth; Gertrude Baker.

## ARIZONA

PHOENIX—First Spiritualist Church, 10th & Fillmore Sts.; Leroy O. Cady.

## CALIFORNIA

ALHAMBRA—The Pyramid Church, Inc. 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2-8632).

ANAHEIM—Good Hope Spiritualist Church, 135 West Center St., Eagles Hall, 2nd Floor; Sun. & Thurs. 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Ch. of Spiritual Wisdom; 352 West Fifth Ave., C. E. Goodale, Frank E. Watson.

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Milred Ave., Sun. & Tues. 7:30 P. M.; Edna Kelley.

HANFORD—Ch. of Revelation, 221 1/2 Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

HOLLYWOOD—Spiritual Science Ch., 1904 N. Arzyle, Mae Taylor.

HUNTINGTON PARK—Spiritual Ch. of Flowers, 2474 Randolph St.; Sun. & Wed. 8 P. M.; Victoria M. Freutel.

### Long Beach, California

Spiritual Science Ch., 5555 Dairy St.; Alice M. Bonner.

Ch. of Light & Truth (I.G.A.S.), New Masonic Temple, 8th & Locust; Sun. 7:30 P. M.; R. E. Kirby.

Ch. of Divine Light, 1335 American Ave., Sun., Wed. & Fri. 7:45 P. M.; Beulah Englund.

### Los Angeles, California

Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritualist Ch.); Sun. 9:30 A. M.; Pearl E. Knight, N.S.T.; Katharin F. Tobey.

Temple of the All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sun. 8 P. M.; A. Margaret Crosby.

1st Ch. of Soul Scientists, 4058 South Vermont, Sophia U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickle.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zeno.

Central Spiritualist Ch., 2201 S. Union Ave.; Founder, Elizabeth R. Courtney (Prospect 3627).

Ch. of Inner Voice (Hollywood), Sun. 3 & 8 P. M., Wed. 8 P. M., Hall Room of Garden Court Apartments, 7021 Hollywood Blvd. (1 block East of Le Brea) Jeron King Criswell.

Ch. of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gorkell.

Spiritual Ch. of Ataraxis, Garden Court Bldg., 7021 Hollywood Blvd., Motor Court Entrance; Sun. 11 A.M.; Pearl Irene Barnes.

Spiritualist Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

The Ch. of Spiritual Philosophy, 909 1/2 S. Catalina St. (temporary location); 1st & 3rd Sun. P. M.; Henry Hall; W. R. Higbie.

West Lake Spiritualist Ch., 913 South Lake St., Sun. Wed. & Fri. 8 P. M.; Irene Wood; Inez Duncan.

Wilshire Spiritualist Ch., 508 S. Hohart Blvd.; Sun. & Tues.; Lillian F. Smith, Associate Minister.

Universal Ch. of The Master, 3406 North Figueroa St., Thos. Harrell, 4202 Homer St.

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The White Brotherhood Center, 744 S. Ford Blvd.; Constance E. Johnson.

Christian Spiritual Ch., 6814 Broadway; Sun. 7:30 P. M.; B. L. Pigz.

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(Continued Top Next Col.)

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White Rose Institute of Christian Psychology, 228 E. Vernon Ave.; Sun. & Tues. 2-8 P. M.; Magdalene Summer (CL 24876).

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Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian J. Storms (Hi 4-1684).

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Kosmon Centre, 2075 Telegraph Ave.; (Affiliated with Universal Ch. of The Master). Nightly 7:30 P. M.; Wed. & Sat. 2 P. M.; Myrtle I. Kuschel.

Spiritual Science Ch. No. 38, 1918 Grove St.; L. E. Smith.

OCEAN PARK—Fellowship Spiritualist Ch., 2663 Main St.; Sun. & Wed. 7:45 P. M.; Thurs. 2 P. M.; Jessie A. Bennett.

PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chap. 2, 581 Pine Ave.; Thurs. 7:45 P.M.; Edna Kelley.

SACRAMENTO—Liberal Spiritual Ch., I.O.O.F. Hall, 9th & "K" to 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

SAN BERNARDINO—1st Spiritualist Assn., cor. 6th & Arrowhead; Sun. & Wed. 7:45 P.M.; Lyceum, Sun. 10:30 A.M.; Tues. 2:30 P.M.; Dollie Dunlap, 755-88.

### San Diego, California

Inspirational Ch. of the Master, Inc., 2730 A. St.; Sun. 10:30 A. M. & 6:30 P. M.; Tues. 2 P. M.; Wed. & Fri. 7:30 P. M.; Grace Sanford.

Bright Star Church of The Master No. 157 3230 Orange Ave., Sun. 7:30 P. M.; Myrtle Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 7th Ave.; Michael Florenza.

(National City) 1st Christian Spiritualist Ch., 12th at Coolidge; Sun. 7:30 P. M.; Luna Hill, Folke W. Tegner.

First Spiritualist Church, 1240 Seventh Ave.; Mildred Hope Langford.

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Concord Mission, 1934 Thirtieth St.; Elvina Johnson Colburn.

### San Francisco, California

Golden Gate Spiritualist Church, Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.); Florence S. Becker.

Christian Spiritualist Ch. of San Francisco Ltd., 4th Floor, 414 Mason St.; Sun. 11:30 A. M., 2:00 & 8:30 P. M.; Grace M. Roberts.

1st Spiritualist Temple, 3324 17th St.; Nell F. Martin.

Universal Spiritual Church, 837 Valencia St.; Sun. & Thurs. 8 P. M.; Edw. Kemp; Jennie Heilmann.

Spiritualist Ch. of Revelation, Inc., 465 Geary St., 4th Floor (No. 40); Thurs. 7:45 P. M., Phenomena; James J. Dickson, 2940-19th Ave.

White Cross Center, 1815 Lake St.; Irene Remillard.

### San Jose, California

Spiritual Fellowship Ch., I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M.; Rubie Swisher.

Ch. of Spiritual Prophecy, Inc., Druid Temple; San Carlos at Market; 85 W. San Carlos; Sunday 2:30 and 7 P. M.; Pastor, Julia Hullquist.

SANTA BARBARA—Universal Chapel of Light, 1509 De la Vina; Sun. 7:30 P. M.; Johanna Ruhnan.

## COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

### Denver, Colorado

Progressive Spiritual Science, Inc., 2nd Floor, Quincy Bldg., 1010-17th St.; Sun. 7:30 P. M.; Florence B. Stanton.

The People's Spiritualist Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 W. 1st Ave.; Allen J. Miller.

PUEBLO—Progressive Ch. of The Soul, 618 1/2 N. Main St.; K. of P. Hall, Sun. 8 P. M.; Rosie Lyons.

## CONNECTICUT

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St., Wm. P. Morgan.

### Hartford, Connecticut

Hartford Spiritualist Temple, Inc., 758 Asylum St.; Alice Behrendt.

The First Ch. of The Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.

### New Haven, Connecticut

Star of Truth Spiritualist Ch., 458 Orchard St.; Harriet Golden.

The National Spiritualist Temple, 346 State St.; Sun. 7:30 P. M.; Anna Anderson.

NORWICH—Nat'l Spiritualist Ch., Beukingham Memorial, Main St.; Mon. 8 P. M.; Geneva Greiner; Helen Shaver.

STAMFORD—Albertson Memorial Spiritualist Church, 485 Summer Street; Raymond E. Burns, Minister.

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Church of Two Worlds, 1010 Seventeenth Street, N. W., Sun. & Wed. 8 P. M.; Hugh Gordon Burroughs; Freda Dorothy Egbert, Sec'y.; 7529 Alaska Ave., N. W., Washington (12), D. C.

1st Spiritual Science Ch. (branch of S.S. Mother Church of N.Y.C.), 1900 "F" St., N.W.; Sun. & Tues. Wed. & Thurs. 8 P. M. Alice W. Tindall.

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Spiritual Alliance Temple of Light, 54 N. W. 34th Ave. Mabel Martin.

Temple of Continuity, 1722 West Flagler St.; Geraldine Pelton.

ORLANDO—Christian Light Spiritualist Ch., 2 miles west on Winter Garden Road; Sun. 7:30 P. M., Anaheim Thrash.

### St. Petersburg, Florida

People's Spiritualist Ch., 1011 Ninth Ave., North (open Oct. 1st), Clifford L. Bias.

Spiritualist Church of The Beloved, 2800 Central Ave., (Open Nov. 15th) Ethel Post Parrish.

Spiritual Ch. of Christ, 1057 Seventh Ave., Sun. 11 A. M. & 7:45 P. M.; G. S. Vosburgh.

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Cooperative Spiritualist Ch., 402 Grand Central Ave., H. Louise Miller; Mable Badgley, Sec'y., 8105 N. Fremont.

1st Spiritualist Ch., 512 E. Paris St.; Sun. & Wed. & Fri. 7:30 P. M.; Dorothy Graff Flexer.

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Faith Spiritual Ch., 2614 N. Austin Ave., Sun. 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann.

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1st Spiritualist Ch. of Divinity, 6146 S. Ashland; Freda Brown.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Ch. No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thurs. of month 8 P. M.). F. Peiper; W. J. Rogers.

Puritan Spiritualist Church, 812 West 59th St., Rose MacKay.

Spiritual Ch. of Truth, 3349 W. North Ave.; Theo Siers.

Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St.; Catherine Larney.

Spiritual Harmony Guild, 2800 W. Madison St.; Sun. 8 P. M.; Netta Schaefer.

Sunflower Spiritualist Ch., 2424 N. Avers Ave., Wed., 2 P. M.; Sun. 8 P. M.; Lena Schaefer.

The First Temple of Universal Law, 4740 North Western Ave., Fifth Floor, Charlotte B. Kirker.

Federation of Spiritualist Churches and Associations, Inc. (Illinois Unit), Midland Hotel, 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

3rd Spiritualist Ch. (O.O.F.S.), 5931 S. Morgan, John Skinner.

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# My Trip to OKLAHOMA

(Continued from Page 4, Col. 4)

observed in the *Annual Indian* feasts and stomp dances, the numerous rodeos and old-timer celebrations, but such institutions as the beautiful *Philbrook Art Center* combine the new and old in charming fashion. This center was once the private estate of a pioneer oil family but today it is open to the public for the enjoyment of its art treasures and landscaped grounds. The World-famous Boston Avenue Methodist Church is a sight I shall never forget.

During our drive we called on Dr. E. L. Reynolds and his wife, Adella, 1208 South Cheyenne. They are well-known in Oklahoma Spiritualist circles.

We telephoned, but were unable to reach Rev. Lena Williams, and Rev. Mary Lancaster.

While resting at our hotel, Rev. Cuddy outlined his ideas for the promotion of *Spiritualism* in their part of the country. He feels that some of the foremost workers, from other parts of the country, should come to *Tulsa and Oklahoma City* and hold propaganda meetings. In this way, he feels much could be accomplished.

*We Visit "The Bobbitts"*

Later we flew from *Tulsa* to *Nashville, Tennessee* where, between planes, we had the pleasure of an interesting visit with Mr. and Mrs. E. F. Bobbitt, agents for our own and various other Spiritualist magazines. It is perfectly wonderful to see the enthusiasm expressed for Spiritualism by the Bobbitts. We feel sure their zealous spirit will help many to find literature which will enlighten them on this thought.

From *Nashville* we flew to *Louisville, Kentucky*, where we had dinner at the *Big Springs Country Club* with my sister and her family.

We made the last lap of our trip the following day and, incidentally, it took us twice as long

to travel from *Buffalo, N. Y.*, to *Lily Dale, N. Y.*, (some 50 miles) as it did to fly from *Louisville, Kentucky* to *Buffalo*.

## My Conclusions

Barriers of prejudice are gradually being broken down. This was proved by the reception I received at the *Iowa State University* where I addressed the students and, throughout the trip, I observed attendance at the various Spiritual Churches where I visited was beyond my expectations. The largest crowd, about 600 people, were present at Rev. Florence S. Becker's church, 414 Mason St., San Francisco, California, but at all services, everywhere, the audiences were exceptionally large.

I feel that Spiritualism is maturing as a recognized, religious denomination. This is evidenced by the many permanent church homes, now in use, and the scores that are in the blue print stage; with building funds established and to be used when conditions warrant construction.

It has always been my aim and desire to give to the readers of *PSYCHIC OBSERVER* first hand information of mediums, through personal experience with their work and in order to fulfill this aim, nothing short of personal contact will suffice. Whilst we have not had the opportunity to sit with every medium in the *United States, Canada, Mexico and England* but we have met and witnessed the work of a great many.

I am frank to say that the more experiences I have, the more mediums I meet, and the more types of demonstrations I witness, the greater I am conscious of the finiteness of man and the infinitude of God.

Furthermore, I am also becoming more aware of His wondrous ways of bringing through the light of truth and proof of his enduring love by visitation from his angel messengers who bring the news—"There is No Death." It is only through Spiritualist Mediums that this truth can be proved!!

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## Psychic and Spiritual Development

All mediums should be "in the world but not of it" and realize that spiritual development must ever be placed before psychic development.

"He who has both may safely venture upon the steep and rugged path that leads to the invisible heights."

By  
George Brashears, LL.B.

IT IS all too common among Spiritualists and Occultists to speak of "psychic development" and "spiritual development" indiscriminately, as if they were one and the same thing; whereas, in fact, they are entirely different in meaning.

Psychic development stands for, and refers to, a development of the psychic faculties — clairvoyance, clairaudience, clairsentience, etc. Strange as it may appear to many, that development can be had by persons on a so-called "low" spiritual plane of being, who sit regularly for such development, and whose spirit controls are under the law of attraction or affinity.

### Law of Attraction

It must be evident that, in cases such as the foregoing, development, while "psychic," may be anything but spiritual in nature.

Therefore, it is emphatically stated that no man or woman should seek psychic development unless he or she is living a clean life, striving to do right, and wishes to obtain such development for honest and worthy purposes.

To attempt intercourse with the spirit world while one is living on a not too high spiritual plane—or for trivial or unworthy motives, such as cupidity, idle amusement or curiosity—is apt to attract undesirable entities.

How many mediums possessed of genuine psychic powers, with great possibilities for good, have been ruined for these reasons is a matter of common knowledge among all who have acquaintance with psychics.

### Mediums, Protect Yourself!

Spiritual development, on the contrary, is beneficent in every way. By spiritual development is meant such a regular or steady increase in spirituality as results from the continual effort to lead a better and a higher life.

Psychic development can best be had when it is accompanied by spiritual development.

Spiritual development protects, as with a shield, the medium, or sensitive, and attracts the better spirit guides. The latter alone have the knowledge, power and will to develop the medium safely

and properly, and afford protection against the undeveloped spirits who throng the earth plane.

A consideration of the foregoing should make it evident to everyone that spiritual development should accompany psychic development, and that psychic development should rarely be attempted without it. He who has both may safely venture upon the steep and rugged path that leads to the invisible heights, living consciously in two worlds—the material and the spiritual — while still in the flesh.

He may join that great and noble band of seers and prophets who, in their day and generation, carried forward the banner of Truth and enlightenment, rendering lofty service to God and man—a service which brought them glorious reward in spiritual attainment, and won for them an ever higher place in the celestial spheres.

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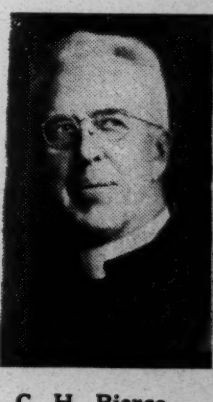
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ual sphere or plane of which his state of development makes him a part. These spiritual spheres interpenetrate the earth; and mortals also visit them while out of the body in sleep or trance. The heavenly spheres are rich storehouses of Beauty and Joy unspeakable, which await all who are "duly prepared, worthy and well qualified" to enter them.

Psychic and spiritual development afford the best preparation for entering these delectable spheres. Mediumship should rest upon the solid rock of morality and character if it is to stand firm and triumphant amidst the storms and temptations of earth life.

To be "in the world but not of it," as Jesus, continually counseled his followers, is the ideal to which the true psychic should adhere. And spiritual development must ever be placed above that psychic development which is so dear to the heart of every medium.

Moreover, spiritual development in itself — quickening the spiritual faculties, and raising the soul upward toward the spiritual spheres—tends to promote psychic development. Not only is the former an aid in accomplishing the latter, but it alone survives the ordeal of death — remaining supreme after the physical body, which is the psychic instrument, has perished in the grave.

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# British Monarchs Who Were Healers

Edward The Confessor, Queen Anne, Henry VII, Queen Elizabeth, Charles II, William III . . . they all endorsed and some carried out the ceremony of healing

As yet "faith healing" cannot be included in the material science of physics.

By  
STUART MARTIN

I have heard many explanations, many theories, of the once accepted healing powers of the monarchs of Britain, but I have heard only one that seemed to give a true valuation of the mysterious power which began with Edward the Confessor, who resigned from 1042 to 1066 A.D. That valuation is the simple one that healings did take place.

One cannot push aside the evidence of all the historians. It is inconceivable that the Royal Touch did not accomplish what was claimed for it, and that the cures thus effected were the result of mass hallucination, or individual misconception.

The mysterious power of healing afflicted people that was invested in the Royal rulers of this country continued right down to the time of Queen Anne, when on February 28th, 1712, there appeared in the *Gazette* the following notice:

It being Her Majesty's royal intention to touch for the Evil on Wednesday, the 19th of March next, and so to continue weekly during Lent, it is Her Majesty's Command that tickets be delivered the day before at the office in Whitehall.

## The "King's Evil"

Nobody can say exactly why the power of healing by touch ceased to be a prerogative of kings and queens, but it probably was the growth of skepticism that made its appearance and smothered the faith that was in the common people as well as the upper classes.

Certainly the Stuart rulers firmly believed in their ability to cure people by their touch of the sufferers, and it is on record that James I cured a diseased throat of the son of the Turkish Ambassador by stroking the afflicted part.

Mostly, however, the cures of the English sovereigns were confined to one disease—scrofula, or struma. It was known as the "King's Evil" because a king's touch could cure it. But Edward the Confessor, who originated this method of curing people, was said to have "bequeathed" the ability to all of his successors, although his cures did not confine their operations to one disease. There seems to have been no limit to his healing ability.

## Cripple Is Restored

In an old chronicle it is stated that the King once carried on his back to St. Peter's Church, Westminster, a diseased cripple; and there the cripple was completely restored.

You will find a reference to Edward's humility and labors in Shakespeare's *Macbeth*, where in Act IV, scene iii, in reply to Macduff's question about the disease so cured, Malcolm replies:

'Tis called the Evil:

A most miraculous work in this good King, which often, in my here-remain in England I have seen him do. How he solic-

its Heaven himself best knows; but strangely visited people, all swollen and ulcerous, pitiful to the eye, and mere despair of surgery, he cures.

A special form of religious service was, throughout the ages, connected with the Royal Touch. This ceremony differed slightly under the Kings, but one form, published by order of Henry VII in the year 1486, can be taken as a rough outline of all.

## The King Confesses

The service opened with the King, kneeling, and saying: *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

The Chaplain, addressing the King, replied:

*The Lord be in your heart and in your lips, to confess all your sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

The King then made the following confession:

*I confess to God, to the Blessed Virgin Mary, to all the saints, and to you, that I have sinned in thought, word and deed, through my fault. I pray Holy Mary, and all the saints of God, and you, to pray for me.*

The Chaplain offered up a prayer, asking God to grant absolution and remission of sins; and following this a portion of the Bible was read, generally one of the Gospels emphasizing the power given to the Apostles as promised in St. Mark, chapter XVI.

And He said unto them, Go ye into all the world and preach the gospel to every creature.

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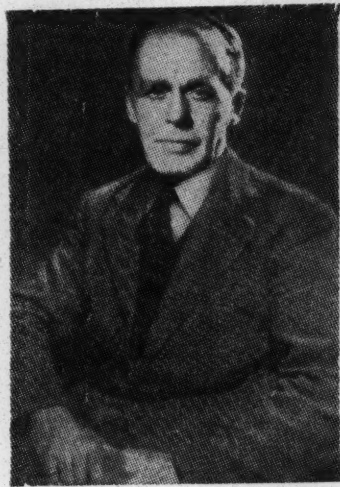
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He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

## How They Prayed

The Chaplain then took his place beside the King, repeating the words. The Clerk of the Closet knelt in front of the King, with the sick person on his right hand. The sick person also knelt.

The King stretched out his hand and touched the sore place.

As each sick person was touched, the Surgeon, who was also present, led the sufferer away, and the next followed to be touched in a like manner.

When all the sick had been touched the ceremony ended with a special prayer offered by the Chaplain in which grace was asked so that "on those bodies soever we have imposed hands in Thy name, through this Thy virtue working in them and through our ministry, may be restored to their former health, and being confirmed therein, may perpetually with us give thanks unto Thee, the Chief Physician and Healer of all diseases."

## A Divine Gift

It will be observed that the whole ceremony was purely religious, and that the King's Touch was not accepted as the personal attribute of the monarch, but—as the quotations above show—the belief in a cure rested in the idea that through the King, he being the highest in the land, the healing power would operate. In short, the Touch was a Divine gift vouchsafed to the King by virtue of his high station.

The words of the service are plain enough, and there can be no excuse for the suggestion that it was superstition to hope for a cure from a man whose name happened to be Edward, or Henry, Charles or William; or a King merely because he was King. The King was but the instrument, the medium, of the cures.

A skeptic might, of course, unreasonably suggest that millions of Roman Catholics today are victims of superstition in believing that the Pope can give them special blessings; or that the Church of England clergy who believe in spiritual healing are guilty of upholding superstition by their ministrations to sick people: but the belief, the hope, in succour, lies not in the officiating men but in the fact that they are agents of something above them.

Monarchs differed somewhat in

the application of their touch. Some contacted the sore very slightly with the tips of their fingers. Others made the sign of the Cross on the diseased skin; this was the method of Queen Elizabeth, although there is reason for suspecting that she did not have great faith in the service. Charles I and Charles II stroked the swelling or sore with their hands.

## 8,000 Cases

In the year 1682 it was calculated that Charles II, who touched more people than any other King, carried out the ceremony on more than 8,000 of his subjects. He is credited with curing other diseases besides scrofula. There are records of blind people who were brought to Whitehall and were cured. Others who were bed-ridden and crippled were able to walk immediately after the ceremonies.

Of all the kings who practiced the touch the first to openly cast doubts on its efficacy was William III. He officiated at the function only once, and even told the patients that "he hoped God would give them more sense." However, Queen Anne revived the ceremony, and it was on March 30th, 1714, that Samuel Johnson, then a boy, was brought by his mother from Lichfield in order that he might be touched by the Queen. Boswell, who relates the circumstances, describes the Royal Touch as a superstitious "notion."

What was the secret of the cures that followed the Royal Touch? I have heard it described as "just faith healing." Well, suppose it was faith healing? That does not lessen the remarkable nature of the cures. It shows what faith can do. And I have not yet heard that faith can be included in the material science of physics.

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**UNIVERSAL CHURCH of PSYCHIC SCIENCE, INC.** Certified by New Jersey, Pennsylvania & State of Maryland. 2530 N. Orianna St., Phila., Pa. William L. Salisbury, Pres. Open to new members. Medium Certificates & Ordination Certificates to those eligible; Subordinate Charters issued. Pauline Freeman, Sec'y. (P-232)

## NOW IN PRINT "THIRTY YEARS AMONG THE DEAD" (★)

By  
CARL A. WICKLAND, M.D.

A BOOK REVIEW

All Spiritualists will welcome this new edition of Dr. Carl Wickland's, most famous work *Thirty Years Among the Dead*. Of inestimable value to psychic healers and those interested in different forms of obsession, this book has become almost a classic of Spiritualist literature. It is a handsome volume which should find a place in the libraries of all Spiritualist Societies.

Occultists, and Theosophists in particular, will not accept the chapter devoted to Theosophy, where a seance is described at which Madame Blavatsky is supposed to have communicated through the mediumship of Mrs. Wickland and refuted the doctrine of reincarnation. But this forms only a small part of this thought-provoking book, and those who are not concerned with either Theosophy or Reincarnation should certainly procure a copy.

F. Clive-Ross.

(\*) Dale News, Inc. — \$3.50



#### What They Say About Us

Psychic Observer has been in the news. Some praise, others condemn. L. L. Stevenson's syndicated column "Manhattan Moods," Sept. 27th, says in part: "The Psychic Observer, which deals with the supernatural, now has a correspondent covering Hollywood." Possibly this idea was born when I visited The Warner Brothers Studios and met Leo Guild. The quotation above also appeared in Edith Gwynn's "Rambling Reporter" column. Miss Gwynn said: "The Psychic Observer, a magazine dealing with the supernatural, now has a correspondent covering Hollywood. Couldn't have picked a likelier spot."

Whether this be praise or not, I cannot say. At least the *Psychic Observer* gets around BUT we have no paid correspondent in Hollywood . . . at least not at present. Criticism of *Psychic Observer* appeared in *Colliers* recently when they referred to *Psychic Observer* as a "travesty" but were careful to correctly quote the statistics submitted for their article, which in itself was a journalistic travesty.

#### Where They Are . . .

After an extended trip to California and the West Coast, Rev. Bertie Lilly Candler is reported to have returned to Florida. Rev. Raymond Burns' church in Norfolk, Virginia has a new pastor, Rev. C. Harrison Engel of Etna, Maine. Rev. Burns is the new pastor at The Albertson Memorial Spiritualist Church, Stamford, Connecticut—one of the largest in the state. Rev. Frederick Nicholson, Lily Dale, N. Y., conducted services at The Center of Psychic Science, Statler Hotel, Buffalo, N. Y., when Rev. Robert J. Macdonald attended the N.S.A. convention.

#### Schaffer Passes Away

A memorandum from Ann Boddy, secretary of Mae Taylor's Spiritualist Science Church of Hollywood states that Louise Schaffer, loyal member and soloist of their church, passed away recently. Rev. Taylor officiated.

#### Announcement Extraordinary

The date for the N.S.A. 100th Anniversary celebration has been changed. Previous announcements gave the dates as March 29, 30 and 31st, 1948. The place Buffalo, N. Y. and Lily Dale. Now, according to chairman, Rev. R. J. Macdonald, the celebration will be held at Lily Dale, N. Y., three days prior to the official opening of Lily Dale Assembly's regular 1948 summer season (not yet announced). However, the celebration will last three full days during the latter part of June, the weather will be more appropriate for visitors and many more people will, no doubt, be able to attend.

#### Daisley In America

George Daisley, noted English clairvoyance and physical medium, whose demonstrations of mediumship were well received by American audiences in the East, announces that he plans to travel East next June or July. Mr. Daisley arrived in this country several months ago and is now living temporarily in California. His address: 425 East Anaparin St., Santa Barbara.

#### Snyder Passes Away

Mrs. P. R. Woodward, 229 South Fairmount Ave., Pittsburgh, Penna., reports the passing of Joseph Morton Snyder. He is survived by his wife, Mrs. J. M. Snyder, 421 Fisk St., Pittsburgh, Pa. Mr. Snyder was one of the first subscribers to *Psychic Observer* over nine years ago and up to his passing "never missed reading an issue."

#### Rulof In Holland

The article on page one this issue and the advertisement on page 12 feature the life and work of Jozef Rulof and Leo Uittenbogaard. Both have returned to their native country Holland and will not be back in America for many months. Their address: Nachtegallaan 20, The Hague, Holland.

## They Dedicated "The Marker" At Hydesville



The picture above was taken after the dedication of "The Marker" at Hydesville, N. Y., December 8th, 1927. The inscription reads: "The Birthplace of Modern Spiritualism—upon this site stood the Hydesville Cottage—The Home of The Fox Sisters—through whose mediumship communication with the spirit world was established March 31st, 1848—There Is No Death—There Are No Dead—Placed here by M. E. Cadwallader, December 8th, 1927."

In the picture, first row, left to right: (not known), Mrs. Joseph P. Whitwell, Joseph P. Whitwell, Mrs. M. E. Cadwallader, Mary T. Longley, Dr. Otto Vierling, C. A. Burgess, Mrs. C. A. Burgess, Thomas Grimshaw, not known, Rev. Walter Foss. Rear row: Dr. Alexander J. McIvor-Tyndall, the man to right of Tyndall not known.

#### Predicted at Tulsa

"Tulsa predicted new bomb months before atomic blast" . . . these were the headlines preceding an article that appeared in a Tulsa newspaper recently. The article reads:

"Was the development of the atomic bomb seen by a Tulsa medium eight months before it blasted Japan into total defeat?"

The prediction of "a new bomb" came last January from Rev. Adella Reynolds (See Page 9, Column 1) in her annual forecast for the year—with the gray-haired, motherly woman speaking in trance before her congregation at the Second Spiritualist Church here.

With the books closed on 1945, Rev. Reynolds' predictions—as published in *The World* at that time—were dusted off to check her score.

Rev. Reynolds, incidentally, remembers none of the predictions she made in her trance—except the vision of the new bomb was vivid as was the terror she felt when she visualized it.

"These thoughts are not my own," she said, "I have not studied about them or read about them. I am in an entrancement when they come to me and I do not remember anything I say unless the pressure is so great that it shocks me back to consciousness. This is the only reason I remember the revelation of the bomb."

"The haunting fear of the blazing inferno of exploding fire which came to my sub-conscious mind from the world beyond was so terrorizing that the trance was broken."

Some of her predictions published in *The World*, January 15, 1945, were:

"Liberation of many war prisoners in March; destruction of many battleships, the appearance of a new bomb, the

coming of a new prophet and the signing of a contract between Britain and the United States; a great struggle before the end of February; many railroad disasters; the death of our great general.

"Marching back and forth in New York and Washington; great disappointments for small nations; great medical advances; and many happy faces are expected in the country which will bloom and blossom after a while."

"Change in the dollar with more substance as a result; movement of many young boys to foreign countries; stubbornness between Britain and the United States until spring, at which time a contract is to be made."

Rev. Reynolds has been able to receive messages she believes come from the other world since she was a child but it took many hard shoves to convince her that she was meant to be as she explains it, a "psychic-anamedium"—that is a medium who receives her messages through the body's nervous system.

Her first messages came to her while she was writing as a child. Then pencil in her hand would move and messages from the dead would be written by her. The messages were for people she knew but they concerned matters of which she had no knowledge.

"When this happens," she said, "I tried to put the pencil down but I couldn't. Once when I refused to write, something hit my hand with such force that it broke the pencil and bruised my hand in several places."

"For a long time I thought that I was just imagining things and I refused to tell anyone for fear they would think the same thing."

Note: Rev. Reynolds was ordained by the National Spiritualist Association in 1923.

#### ATTENTION ! ! Working Mediums:

Room with kitchen privilege. Trailer space. Write Mrs. M. Thrash, 24626, R.R. No. 3, Winter Garden Road, Orlando, Florida. (P-220)

**Biblical Spiritualism**  
By Rev. Robert G. Chaney  
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## Correspondence Course

HORACE LEAF, F.R.G.S. Join the Psychic Correspondence Course, personally conducted. For particulars, write P. O. Box 224, Hillsdale, New Jersey.

A schedule for lectures and demonstrations of psychometry and mental mediumship is being prepared. Churches, Societies and Universities desiring to engage must write direct to Mr. Leaf at the above address. (X-219)

## THE HUMAN AURA

(Continued from Page 3, Col. 4)

the development of the higher spiritual nature. In some individuals of a devout, unselfish, mystical type the spiritual aura is very pronounced and beautiful, whilst in others of an animal-like nature there is no vestige of it. Nothing colors the aura like habitual thought.

The aura varies in many ways. In the first place there will be the question of its area and extent—this will depend on the development of the soul and mind. In primitive people these inner forces will naturally be crude and rudimentary, while in intelligent, highly developed individuals the opposite will be true.

The composition or texture of the aura will also vary according to the individual—the brutal and the refined, the sensitive and the insensitive, the choleric and the placid will manifest different auras in accordance with their disposition and character.

The aura is further rendered complex and diversified by the varied play of the emotions, passions, and feelings, which impart a definite iridescence or color-tone to the auric radiations. The aura is also an unfailing guide to the health condition.

#### Human Atmosphere

In sound health the vital rays or forces stream into the auric atmosphere, imparting to it a clear, radiant brilliance; in failing health the color tones are dull and dark, whilst disease is indicated by nebulous spots or patches over the part affected.

It is thus apparent that our true character is "photographed" on the aura; that which we intrinsically are as distinct from what we appear to be will stand revealed to the sensitive eye. In no other way, in fact, can be explained the attraction or repulsion we often experience on meeting people for the first time. It is the invisible play of the aura which persuades us before the spoken word or outward form.

The human atmosphere is the invisible influence at work in all kinds of contacts—business, social, emotional, and so on. It explains why some people are a source of inspiration and personal power, influencing all those who come within the sphere of their influence—the successful preacher, doctor, politician, and others who are spoken of as having magnetic personalities.

#### What the Bible Records

The lesser lights, the host of small, ordinary people are attracted and energized by their powerful auras, just as the small iron filings are irresistibly drawn into the magnet's field of influence; furthermore, the auras of these "little people" may become polarized by the influence of a powerful personality and they may even become "lit up" with the

## PSYCHIC OBSERVER

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brightness imparted to them.

In the Bible records there are numerous cases of the transmission of spiritual powers and forces, and the transformation of lesser gifts and qualities into greater ones, which cause marked changes in the aura.

Dr. Coates expresses the far-reaching effects of the aura in the following passage taken from his book *Human Magnetism*:

Some natures are so harmonious as to be veritable centers of health, love, and happiness to all within their sphere. Their presence cheers and upbuilds those in sympathy with them, while it has a counteracting influence upon others less well disposed.

#### The "How" of Inspiration

Angular, vicious, and unhappily developed natures shrink out of such presences and refrain from evil or are won over by it to a higher and sweeter life. Then there are those who are not only giving off benign influence but are also absorbing into themselves the vibrations which proceed from higher and brighter souls dwelling in supernal planes.

It is thus inspiration comes. It is within the radius of this magnetism that the inner and outward, the unseen and the seen, commingle and man reaches heavenwards while still retaining his touch of earth.

"Occult Review"

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Before me, a Notary Public in and for the State and County aforesaid, personally appeared Juliette Ewing Pressing, Editor, who having been duly sworn according to law, deposes and says that she is the owner of the *Psychic Observer* and that the following is to the best of her knowledge and belief a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, associate editor and business managers are: Publisher, Dale News, Inc., Lily Dale, N. Y.; Editor, Ralph George Pressing, Lily Dale, N. Y.; Managing Editor, Juliette Ewing Pressing, Lily Dale, N. Y.  
2. That the Offices of Dale News, Inc., Lily Dale, N. Y.: President, Ralph George Pressing, Lily Dale, N. Y. Treasurer, Juliette Ewing Pressing, Lily Dale, N. Y.; Secretary, Ann P. Miller, Cassadaga, N. Y.  
3. That the known bondholders, mortgages, and other security holders, owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.  
4. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers, during the twelve months preceding the date shown above is (This information is required from daily publications only).  
Juliette Ewing Pressing, Editor.  
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(P-225)



# Hundreds Witness a Public Demonstration of Seven Phases of Physical Mediumship, *Under Test Conditions* at the 7th Annual Convention of THE SPIRITUALIST EPISCOPAL CHURCH



Left to Right: **REV. JOHN W. BUNKER**, Eaton Rapids, Michigan; minister of The Lansing Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A. Bldg., Townsend St., Lansing, Michigan. Rev. Bunker's phases of mediumship: apport, direct-voice and independent voice. He is a lecturer, teacher, mental medium and Presiding Clergyman of The Spiritualist Episcopal Church organization. **REV. ROBERT CHANEY**, minister of The Spiritualist Episcopal Church, Eaton Rapids, Michigan, lecturer, teacher and mental medium. Other phases of mediumship: Spirit Photography, direct-voice in-red-light, partial materialization and etherealization. He is editor of "Golden Rays," a monthly Spiritualist magazine and author of "Mediums and The Development of Mediumship," "Biblical Spiritualism" and "Hear My Prayer." **REV. NELLIE CURRY**, one of America's outstanding clairvoyants and featured medium during the summer months, at Chesterfield Spiritualist Camp, Chesterfield, Indiana, her permanent headquarters. During the winter season, Rev. Curry is listed as guest medium at The People's Spiritualist Church, 1011 Ninth Ave., North, St. Petersburg, Florida. She plans a short visit to California during November.

**REV. CLIFFORD L. BIAS**, lecturer teacher, author and mental medium, minister of The People's Spiritualist Church, St. Petersburg, Florida, where he has opened his private classes which will be continued through the winter season. His phases of mediumship: trance, direct-voice, independent voice, partial materialization, trumpet-in-the-red-light, independent writing and apport. His permanent residence: Chester-

field Spiritualist Camp, Chesterfield, Indiana, where he has been a staff medium for seven years. **REV. CHARLES M. BALL**, minister of the Spiritualist Episcopal Church, St. Joseph, Missouri, and co-pastor of the First Spiritualist Episcopal Church, "Little Chapel on Broadway," 3841 Broadway, Kansas City, Missouri. He is a lecturer and mental medium; also possesses the rare phase of psychic development known as "flower writing" (i.e.) independent drawing and writing, in color, on cards—see explanation this page.

**DR. MEURICE D. RUSSELL**, lecturer, teacher and mental medium; minister of the first Spiritualist Episcopal Church, Kansas City, Missouri. He is crusader for the religion of Spiritualism and through his efforts due recognition has been sought and gained among all the clergy in his city. Dr. Russell is a direct-voice medium and demonstrates, under test conditions, his blind-fold billet mediumship . . . his eyes being securely and heavily taped before the adjustment of the black blind-fold. **REV. LULA TABER**, one of America's foremost materialization mediums; a resident and featured medium at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Thousands have witnessed and acclaimed her rare gift which was publicly demonstrated at the recent annual convention of The Spiritualist Episcopal Church at Owosso, Michigan. Rev. Taber is a lecturer, teacher and direct-voice medium. She also conducts her materialization seances under test conditions (i.e.) at least three ladies—strangers at each seance—examine her and divest her of all attire except a robe.

## MATERIALIZATION, APPORT, CLAIRVOYANCE, SPIRIT PHOTOGRAPHY, INDEPENDENT DRAW- ING, TRUMPET - IN - THE - LIGHT, PSY- CHOMETRY, DIRECT VOICE, AND TRANCE

*I Know This Happened*

### I WAS THERE So Were Five Hundred Others

By

R. G. PRESSING

Last September, in the *Masonic Club Auditorium, Owosso, Michigan*, over five hundred persons witnessed another public demonstration of physical mediumship . . . a demonstration which, according to eye-witnesses, may be unparalleled in the history of Spiritualism. The occasion was the seventh annual convention of *The Spiritualist Episcopal Church, Eaton Rapids, Michigan*.

This was the *third* consecutive year, the S. E. C. has sponsored such a tremendous undertaking: *First*, at Columbus, Ohio, in The First Spiritualist Church, 6th and State St.; *Second*, at The Olds Hotel Ballroom, Lansing, Michigan. The *fourth* demonstration of this kind is scheduled to be held during the S.E.C. convention next September in Chicago, Illinois.

The headlines of this article tell briefly what actually took place at the *Owosso* public seance-demonstration; the picture of each medium participating in the demonstration is published above, tho' you may say "It cannot happen" or "It did not happen." My only answer is: "Were YOU there?" If not, I WAS and here's the story:

The auditorium itself was no different than thousands of others except there was no stage. A foot-high platform was built on the main auditorium floor and upon this platform, a cabinet was built—approximately 8 feet high and 6 feet square. This cabinet was used only for the final demonstration—materialization. *Rev. Clifford L. Bias*, chairman, introduced each of the seven mediums and explained briefly the type of psychic phenomena each one would attempt to demonstrate.

The medium, types of phenomena, conditions, results and comments are as follows:

*1st—Rev. Charles M. Ball*, independent card writing; a new pack of 5x7 cards and crayons were examined by persons in the audience; full light; two persons chosen to sit in full view before the audience; *Rev. Ball* stood between and directly behind these two persons; part of the packet of cards was placed on the shoulder of each sitter who assisted in holding them in place; *Rev. Ball* placed a hand on each packet and over each of his hands, a handkerchief was thrown. In less than two minutes, the singing having subsided, writing could be heard by the sitters—and even by some in the front row of the audience. Over twenty cards had colored writing or drawing or both; eight were definitely identified as far as text; three persons attested to handwriting.

*2nd—Dr. Meurice Russell*, District Clergyman of The Spiritualist Episcopal Church, Kansas City, Missouri; Clairvoyance, Clairaudience and Psychome-

try; full light; eyes taped before black blind-fold was adjusted by stranger in audience; dozens of messages received from hundreds of written billets placed upon the table before him; accurate descriptions and quick responses.

*3rd—Rev. Nellie Curry*, mental mediumship; full light; Over 22 detailed messages; hundreds of descriptions and names—nearly all recognized; dates and places; no hesitation; no groping; intimate messages of guidance; astounding mass of evidence and proof of survival.

*4th—Rev. Clifford L. Bias*, direct-voice or trumpet-in-the-light; auditorium darkened—good red light; medium held trumpet at arm's-length directly in front of audience; strangers called to the rostrum by *Sylvia*, *Rev. Bias*' spirit collaborator, whose voice could be distinctly heard by most of audience; both masculine and feminine voices in sustained conversation heard by over eight persons called up front; last part of demonstration, medium's mouth covered with "gag"—ruling out ventriloquism as clear voices would not be possible under such conditions.

*5th—Rev. Robert Chaney*, Spirit Photography, good red light; 12 strangers chosen to form in row before audience; each initialed their own sheet of photographic paper which was held over their solar-plexus; medium passed before each—pressing his finger tips on the paper; immediately after all 12 papers were touched, they were developed by the medium in full view of the audience. All 12 papers contained extras; four definitely recognized.

*6th—Rev. John Bunker*, apport, red light; medium stood with arms outstretched before audience; each of the medium's arms held in this position by two persons during entire demonstration; medium entranced by *Dr. Gonzolas*, his spirit collaborator who explained the nature of the phenomena about to be witnessed; various objects dropped to the floor at intervals; medium described each apport as released;

it was explained by *Dr. Gonzolas* that, without the co-operation of the audience, such a demonstration would have been impossible.

*7th—Rev. Lula Taber*, materialization, good red light; otherwise entire auditorium blacked out; medium entered cabinet; three women examined medium and took her clothing with exception of black slip; *Star Bright*, *Rev. Taber*'s spirit collaborator, announced that she would do her best; dozens of

spirits manifested; two and three at a time; *Ada Besinnet* and *Etta Bledsoe* materialized; seance closed after a materialized spirit sang "The Lord's Prayer."

Yes, it all happened at Owosso. I WAS THERE in the front row all the time and during the last demonstration, I sat right beside the cabinet, not less than two feet from any of the spirits who materialized.

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Jozef Rulof  
of the writing,

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